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A
S E R M O N
Preach'd before the
RIGHT HONOURABLE the
L O R D M A Y O R,
THE
A L D E R M E N,
AND
C I T I Z E N S of L O N D O N,
AT THE
Cathedral CHURCH of St. PAUL,
ON
M O N D A Y the Twenty Ninth Day of *May*, 1738.

BEING THE
Anniversary Day of THANKSGIVING for the RESTORA-
TION of King *Charles* the Second, the Royal Family,
and Government.

By *NICOLAS BRADY*, L. L. B. Rector of
Tooting, and Lecturer of *Clapham* in *Surrey*, and
Chaplain to the Right Honourable *William* Lord
Harrington.

L O N D O N: 

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Cornhill. M.DCC.XXXVIII.

BARNARD Mayor.

Tuesday the 30th Day of *May*, 1738. and
in the Eleventh Year of the Reign of
King *GEORGE* the Second, of *Great*
Britain, &c.

IT is ordered, That the Thanks of this Court
be given to the Reverend Mr. *Brady*, for
his Sermon preached before this Court, and the
Liveries of the several Companies of this City,
at the Cathedral Church of *St. Paul*, Yesterday,
being the Anniversary Day of Thankf-
giving for the Restoration of the Royal Family
and Government; and that he be desired to
print the same.



M A N.



To the Right Honourable

Sir JOHN BARNARD,
LORD MAYOR of the City of London.

My LORD,

L *BEG* Leave that this Discourse, preached by Your Order, may shelter it self under Your Protection; as your Lordship has thought proper to command it from that Obscurity, to which its Author could gladly have confined it; but that I must not presume to dispute Obedience to your Lordship, from whom, in the Course of nigh twenty Years, I have received so many particular Favours.

Be pleased therefore to accept, with your usual Goodness and Condescension, this open Acknowledgment of them; and permit me to testify my Regard and Veneration for those great and illustrious Virtues which have so justly rendered You the Delight and Admiration of that Honourable City, over which You now worthily preside; which glories in such a Magistrate, and such a Representative in Parliament: And indeed, of all that enjoy the Pleasure and Happiness of your Acquaintance.

So

So long as PIETY, INTEGRITY, WISDOM, RESOLUTION, and AFFABILITY, are laudable Qualifications ; your Lordship, so universally confessed to excel in these, and other distinguishing Endowments, shall be mentioned and remembered with Honour.

But I will not attempt to expatiate upon your Lordship's Character, for fear of injuring it by a weak Description ; though, was my Pen equal to my Heart, I should venture even to offend You in this only Circumstance, who cannot, I know, without Pain, receive those Praises, you are so zealous to deserve.

I shall no longer detain your Lordship from that Care of the Publick Good, which You so indefatigably, so prudently, and so successfully pursue ; than while I intreat You will add to your other Indulgencies, the believing me to be, with the utmost Sincerity and Respect,

My LORD,

Your Lordship's most obliged,

and most obedient Servant,

NICOLAS BRADY.



P S A L M CXVIII. 23, 24.

*This is the Lord's doing, it is marvellous in
our Eyes.*

*This is the Day which the Lord hath made:
We will rejoice and be glad in it.*



HE received, and most probable Opinion as to the Author and Occasion of this Psalm, is, that it was composed by *David*, after his being established in the Government of *Israel* as well as of *Judah*; when *the Lord hath delivered him out of the Hands of all his Enemies*, and he had with great Solemnity brought the Ark to *Jerusalem*.

It seems to have been pronounced at a general Procession of the whole Nation to the House of God; and King, Priests and People, bear each their respective Parts, in gratefully adoring the divine Majesty for his wonderful Goodness, in the Restoration of the publick Tranquility; the Wounds of civil Discord being closed up, by the Union of all the Tribes into one Kingdom, and the Exaltation of *David* to be their Sovereign, who had formerly been their victorious Champion and Defender.

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And

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And tho' through the unjust and implacable Hatred of *Saul*, who envied his superior Merit, for some Years a persecuted Fugitive; yet after various Troubles, and the unsuccessful Attempts of many malicious and powerful Opposers, returned safely to his Country, and at length settled on the Throne in Peace and Honour. *The same Stone which the Builders had refused*, being with universal Acclamations acknowledged to be *the Head Stone of the Corner*.

The Church has therefore wisely appointed this *Psalms* to grace our Devotions on the present great Anniversary, in regard of its Resemblance in several Circumstances; as the Words I have from thence chosen to employ our Meditations, may with the utmost Propriety be extended to the Deliverance we are now assembled to commemorate.

A Deliverance of such a Magnitude; a Change so happy and astonishing; eminent in such visible Effects of the divine Care, Protection, and Indulgence to this Nation; that we must be very stupid and insensible, or very ungrateful and impious, not to trace the Characters of an Almighty Hand, not to celebrate it with our most joyful and devout Acknowledgments.

Tho' few, if any amongst us, were Witnesses of the surprizing Scene, or could be immediate Sharers in the Triumphs of this Day; yet since we all enjoy its consequential Advantages, and feel its pleasing Efficacy at this remote Distance; we ought to be, as I doubt not we are, affected with Contemplations on so singular a Mercy; and have entred into these *Gates of Righteousness*, with a religious Zeal and Thankfulness, to secure the Continuance of it.

For if the present auspicious Influences of a regal Administration, and the peaceable Enjoyment of our distinguished Liberty; if the valuable Preservation of
that

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that excellent Constitution, which is the Envy of neighbouring Kingdoms, and the peculiar Glory of our own: If the blessed Opportunities of approaching these Assemblies of the Faithful, and offering unto God a reasonable Service, rescued from the Wildness and Ignorance of Enthusiasm: If these be Matters of religious Triumph; if such precious Accommodations are proper Motives to exercise *the Voice of Joy and Thanksgiving*: They were the bright Attendants of this glorious Day! A Day most remarkably favoured by the Smiles of Heaven, wherein may be evidently discovered the miraculous Interpositions of Omnipotence.

When this Kingdom was re-established upon its former excellent Bottom, and began to shine again in its antient venerable Glory. When the Restoration of an injured Monarch was accompanied with the Recovery of our banished Privileges. When that severe Denunciation of *visiting the Sins of the Fathers upon the Children*, was most wonderfully reversed, and the Virtues of the Parent, were rewarded to the Son.

To ascribe so signal a Deliverance to the shallow Depth of human Policy, would be to derogate from the Honour of an Almighty Agent; it was God that brought about this surprising Revolution, that *bowed the Heart of the Men of our Judah, even as the Heart of one Man*; and inclined them to *send this Word unto their King, Return thou, and all thy Servants. This was the Lord's doing, and it is marvellous in our Eyes: This is the Day which the Lord hath made; surely we will rejoice and be glad in it.*

In my following Discourse I shall insist upon these Particulars.

- I. I shall observe that the divine Providence is sometimes exerted in so singular and conspicuous a

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Manner, as to be acknowledged the *Lord's doing*, and appear *marvellous in our Eyes*.

II. I shall consider the great Deliverance we now solemnize, as an Instance of a wonderful and special Providence, which has distinguished *this to be a Day which the Lord hath made*. And,

III. I shall apply the Inference of the *Psalmist*, that *we ought to rejoice and be glad in it*; and examine in what Instances our Joy should be exercised on this great Occasion.

I. Then I shall observe, that the divine Providence is sometimes exerted in so singular and conspicuous a Manner, as to be acknowledged *the Lord's doing*, and appear *marvellous in our Eyes*.

Indeed the whole Voice of Nature proclaims the Superintendency as well as Existence of a supreme Being: The inanimate, the vegetable, and sensitive Parts of the Creation open to our View a beautiful and extensive Scene of Providence, in the wise Order, Suitableness, and Disposition of them all to their respective Ends and Uses; and in their harmonious Conspiracy to promote the Benefit, and maintain the Decorum of the Universe. *The Heavens declare the Glory of God: The Firmament sheweth his handy Work: Ask now the Beasts and they shall teach thee; and the Fowls of the Air, and they shall tell thee; or speak to the Earth, and it shall teach thee; and the Fishes of the Sea shall declare unto thee, who knoweth not in all these, that the Hand of the Lord hath wrought this. And the Lord's Hand is not shortened that it cannot save, neither his Ear heavy that it cannot bear.* The same infinite Goodness, Wisdom and Power, which at first spake Things into Being, are still concerned in the Upholding and Direction of them. What was not too mean to be created, cannot be too mean

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mean to be governed. The Signatures of a divine Inspection are legible in the minutest Instances; the Creation is a spacious Field, wherein we may lose our selves and Atheism together. Where-ever we launch forth our Thoughts, we must acknowledge *this is the Lord's doing*; and the longer our Speculations are busied, the more *marvellous is it in our Eyes*.

But if the Influences of a divine Care be thus notoriously extended to Beings of the meanest Endowments and lowest Quality; the rational Part of the World, Man, for whose sake inferior Things were produced, may be truly considered as the darling Object, the peculiar Charge of Providence; and be presumed to have a more than ordinary Interest in the Guardianship and Superintendency of his Creator.

How are the divine Attributes every Moment concerned in his Preservation and Protection, in his Maintenance and Support; in bringing about various Events, and seemingly casual Contingencies, either for the Reward of his Virtue, or the Punishment of his Sin. Whether in Correction or in Mercy, by favourable or severe Dispensations, God, tho' invisible, declares his Presence upon Earth, speaks to us by the Voice of a general Providence; and tho' *a brutish Man doth not well consider this, neither doth a Fool understand it*; yet *whoso is wise will ponder these Things; prudent, and he shall know them*: That altho' *the Thoughts of God are very deep, yet his Works are glorious*; and that he is *wonderful in his Doings towards the Children of Men*.

But there are particular Instances, wherein Omnipotence distinguishes it self in a most extraordinary and astonishing Manner, when God does as it were *make bare his Arm, when the right Hand of the Lord bringeth mighty Things to pass*; by wonderful and unlooked for
Events

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Events declares, that he *bath the Pre-eminence*, and visibly interposes with a special Providence.

It has been judiciously remarked by some curious Observers of the more illustrious Dispensations of the Deity, that our Necessity is his Opportunity; and when Man is involved in such Difficulties, as cannot be superseded by a limited Power, then Infinity steps into his Succour, and displays the Strength of an Almighty Arm. We are too apt to presume upon the Depth of our Schemes, and boast of our Policy; to remove so vain a Confidence, the divine Majesty intercepts our Designs, and exposes our Weakness by a surprizing Disappointment. He can stifle our Undertakings upon the very Brink of Maturity, and humble us at the most promising Height of Expectation. But blessed be the divine Goodness, the Smiles of Providence are no less eminent than its Frowns; and he that *casteth down the Proud in the Imagination of their Hearts*, delights in *exalting the Meek*: He that magnifies his Vengeance, in the Destruction of his Enemies, *bath Pleasure in the Prosperity of his Servants*: He can interpose, when our Condition seems desperate, and rescue us at once from the most dangerous Extremities. He can disperse the Gloominess of Adversity, as easily as a Scene is shifted in the Theatre, and distinguish his Godhead by an amazing Deliverance.

When glorious Effects are produced from inconsiderable Beginnings; when performed by no visible Means, or by such as are disproportionate, unsuitable, or even repugnant to them: When, as at the first Formation of the Universe, Light arises from Darkness, and Order out of Confusion: When such Ends as Men have long unsuccessfully laboured for, are wonderfully brought about in an Instant by the most easy Methods: When Machinations contrived in the most
secret

secret Obscurity, and with the most artful Caution, are, by improbable Steps, and unaccountable Contingencies, disclosed and defeated: When wicked Men are ruined by their own Designs, and involved in the Mischief they had studiously prepared for others: When the Seasonableness and Suddenness of Events correspond together: When a righteous Cause, without human Support, prevails against the utmost Opposition of Violence or Art; and honest Simplicity triumphs over the cunning Stratagems of Guile and worldly Wisdom: In grand and beneficial Occurrences that concern the Publick; in the Revolutions of Kingdoms, and Alterations of Government; in the Protection of the sacred Persons of Princes; in the Support of pure and undefiled Religion; in the miraculous Deliverances of a Church, professing God's holy and eternal Truth; in the Recovery of a well constituted State, from the Miseries of Anarchy, Oppression and Devastation. When God *makes the Wrath of Man to praise him*: When *the Remainder of Wrath* he does surprizingly restrain, prescribing its Bounds, *hitherto shalt thou come, but no further*. With the same powerful Voice which *stills the raging of the Sea, and the Noise of its Waves*, suppressing what is more than all, *the Madness of the People*.

By these and many more illustrious Testimonies, with which sacred and profane History abounds, and our own happy Experience and Observation must have confirmed to us; is displayed such an extraordinary and conspicuous Providence, *tho' who can fully express the noble Acts of the Lord, or shew forth all his Praise?* That I doubt not you are before hand with me in applying the religious Acknowledgment of the *Psalmist, these are the Lord's doings, they are marvellous in our Eyes.*

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I proceed, in the *second Place*, to consider the great Deliverance we now solemnize, as an Instance of a wonderful and special Providence; which has distinguished *this* to be a *Day which the Lord hath made*. If our Thoughts are employed upon the fatal Train of Miseries this Nation had languished under, the desperate Extremity to which it was reduced; or the various and eminent Advantages recovered and secured by the Deliverance of this Day, with the Means by which this prodigious, and after so many ineffectual Struggles, scarce hoped for Event, was accomplished: It is such a miraculous Instance of a favourable Providence, is signalized by such express Characters of the divine Power and Goodness, as no History can furnish us with a Parallel, no Age boast an equal Triumph.

Our Kingdom had long groaned under tyrannical Oppression: Had felt the severest Effects of an unnatural intestine War and Confusion. The execrable Murder of one of the most religious and gracious Princes that ever adorned a Throne, was succeeded by the Dispersion of the Royal Family into foreign Countries; and all Orders and Degrees of Men shared in the malignant Influences of that dire Catastrophe.

The ancient Nobility were levelled with their Vassals, and the Peerage invaded by a Race of Upstarts; the civil Rights of the Subject, and the Authority of Parliaments, were insulted and trampled on by an Usurper, who exercised more arbitrary Power than any of our Monarchs, under the specious and plausible Title of Protector; and after his Death, what dismal Convulsions did this Nation labour under! How many Changes of Government did it experience in the short Compass of less than two Years! What various Sets of Pretenders started up! What different Schemes were invented!

vented! But what insupportable Burdens were they all! What terrible Convictions of the miserable Consequences of a Deviation from the old Paths; of the Excellence of that antient Settlement, of which it was sadly verified, there was none like it; and that the Subversion of so well tempered a Monarchy, was the Subversion likewise of those valuable Birthrights of an *Englishman*, Liberty and Property.

Our Church so justly famous for its primitive Purity, and which has ever stood or fallen with the State, lay almost buried in the Ruins of its great Patron and Defender, a shining Ornament to it in his Life, a glorious Martyr for it at his Death: Monstrous Errors, a blind Zeal, a furious Enthusiasm, conspired to lay its Honour and Discipline in the Dust; whilst different Sects of Schismatics contended for the Superiority to domineer it over her, and over one another. Thus Religion was made a Tool to Interest and Faction; Hypocrisy jostled out real Piety, and the *Form of Godliness* had swallowed up *the Power of it*. The Houses of God were turned into Stables, or by a greater Profanation into Garrisons of Rebels, and the established Ministers were persecuted and turned out, to make Room for *Priests* of more suitable Principles, out of *the lowest of the People*.

A Scene, this too dismal to enlarge upon at present; a Prospect too melancholy for this solemn Day of rejoicing; and which I could gladly have passed by in silence, but that it serves to manifest the Greatness of our Deliverance, and prevent an ungrateful Forgetfulness of it.

But *when the Lord turned the Captivity of our Sion, then were we like unto them that dream*; so wonderful, so sudden an Alteration, so ardently wished for, yet so little expected, might seem rather a Delusion of Fantasy,

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cy, than a substantial Truth. A Blessing so *marvellous in the Eyes* of the Beholders, as was enough to make them distrust their very Senses; and when soon happily convinced, their Joy was as real as it was astonishing, well might their *Mouth be filled with Laughter, and their Tongue with Singing.*

The Restoration of an injured Sovereign was accompanied with the Recovery of every Thing dear and valuable, when our Religion, Government, and Laws returned from Exile with him, and this with the general Consent of his relenting People; with the noblest Victory, a Victory over their Hearts and Affections: Without War, without the Effusion of Blood, those excepted, who had offended beyond Forgiveness, by being the Murderers of his Royal Father.

In this most delightful Season of the Year, when Heaven and Earth seemed to smile upon so auspicious an Appearance, and all Nature was cloathed in its most ornamental and beautiful Dress, did the glorious Monarch make his triumphant Entry, amidst universal Shouts and Transports; and united himself to his Subjects with all imaginable Gentleness and Affection, descending *like the Rain upon the mown Grass, as Showers that water the Earth.* A Blessing this which centered not in himself, but extended its diffusive Influence over the Nation; which, *like the Ointment upon the Head of Aaron*, refreshed the inferior Members, *and went down to the very Skirts of his Cloathing.* By this most eminent Deliverance our most holy Religion, the Way which those our Enemies called Superstition, but wherein we *in Spirit and in Truth worship the God of our Fathers*, was confirmed and settled in its primitive Splendour; advanced to its former Supports and Encouragements; and that *pleasant Portion* which had been *made a desolate Wilderness*, began

began to flourish again *as the Garden of the Lord*. Our Church was re-established in its venerable Decency and Authority; our Temples, which had been polluted with the vilest Abominations, were happily restored to their antient Comeliness, and re-consecrated to God's Service in the Beauty of Holiness. The Laws which had been wrested to grievous Impositions, and abused to serve the vilest Ends, were again converted to their original Institution, *for the Punishment of evil Doers, and for the Praise of them that do well*. And the two edged Sword of Justice which had cut but one Way, and was blunt to such as chiefly deserved to feel its Edge, was only drawn against such incorrigible Offenders, as made it necessary to shew, that it *was not born in vain*. That noble Constitution, which supports our State, those equal and just Privileges which are the Glory of free *English* Subjects, were all restored to their true Balance and Perfection; and our excellent Frame of Government, which had been so long unhinged, was fixed again upon that admirable Temperance and Basis, which is our Honour and our Security. The Prerogative of the Prince, and the Liberties of the Subject joined Hands, and lovingly *kissed each other*. The Interests of Church and State were no longer divided, but both proceeded amicably in the same track, and mutually supported each others Advantage. Indeed all the Blessings we at present experience in relation to both, are owing to the Mercy we commemorate this Day. A Mercy worthy to be acknowledged *the Lord's doing*, and still *marvellous in our Eyes*. A Mercy effected neither by human Force nor Wisdom; a Mercy, in the conferring of which Providence would not admit any Rival. Little else did the People contribute towards their own Happiness, besides the united Longings and Prayers of the

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Pious and Loyal amongst them. Vain had proved the many Efforts of such to rescue their native Country; their Spirits were in a manner exhausted; their Hopes sunk by numerous Defeats; but when at the lowest Ebb, when just ready to fall into utter Confusion, then did *the Glory of the Lord appear*; then did infinite Wisdom reconcile and adjust the most jarring Interests: Then did infinite Power, *in whose Hands are the Hearts of Men as the Rivers of Waters*, manifest that *he could turn them which way soever he pleased*: Then did infinite Goodness interpose, mollified the stubborn Affections of the People, converted their former Disobedience into Tenders of Loyalty; charmed Rebellion into Duty, Rage into Love; restored the Nation to their Senses, their Sovereign to his long usurped Rights, and made the Meeting on both Sides joyful, even to Extasy.

Thus a Work, which had been the unsuccessful Attempts of several Years, stifled by powerful and inveterate Opposition, and to human Appearance more desperate than ever, was by a miraculous Train of Providences brought about in a very few Months, and on this Day gloriously compleated, to the equal Amazement and Benefit of our before so much afflicted, our then so eminently retrieved and exulting Country. *Not therefore unto us, O Lord, not unto us, but unto thy Name be the Glory, for thy loving Mercy, and for thy Truths sake. This is the Day which the Lord hath made, we will rejoice and be glad in it.*

And this leads me, in the *third Place*, to apply the Inference of the *Psalmist*, and observe in what Instances our Joy should be exercised on this great Occasion.

The Deliverance of this Day does abundantly claim all possible Demonstrations of a rational and religious Joy. *Our Feet* do well to *stand* now in thy Temples, *O Jerusalem*; It becomes our *Tribes* to go up, even the *Tribes of the Lord*, to testify unto Israel, to give Thanks unto the Name of the Lord. This was a Blessing of the first Magnitude, such as ought to kindle in our Hearts the most ardent Flames of a devout and rapturous Gratitude; a Gratitude that may be lively and permanent, and out-last, and out-shine our Feastings, our Bonfires, and Illuminations. Not that these outward Tokens of Thankfulness for publick and extraordinary Mercies are blameable, provided they exceed not the Limits of Temperance and Regularity; for Rioting and Excess would be to expose our Sin and our Shame; would be affronting the divine Favours, whilst we pretended to acknowledge them.

But there are some proper Testimonies of Gladness which are no more to be confined to a single Day, than the Benefits imparted are of such narrow Influence. The glorious Effects of the Blessing we now celebrate have been transmitted down to succeeding Generations. *The Promise* is accomplished to us and to our Children: According to this Time it may be said of Jacob and of Israel, *What hath God wrought?* As long as Monarchy and Episcopacy, our present happy Establishment in Church and State subsist, and may they be commensurate with Time it self; our grateful Resentments should be extended answerably, and suitably influence the whole Course of our Lives. And they should be manifested in the following Instances, as a Means to express our Sense of such invaluable Privileges, and to secure the lasting Enjoyment of them.

First, By Piety towards God, the Author of this and of every good and perfect Gift. It may be truly asserted,

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asserted, that the crying Sins of this Land were the fatal Causes of those Miseries which preceded the Deliverance of this Day; and we must acknowledge with confusion of Face, that our Returns for this, and the many national Blessings we have since experienced, have been sadly disproportionate. The divine Providence has distinguished it self in severe and most gracious Interpositions, with a View to our Amendment in each; has attempted to bring down our stubborn Hearts by terrible Judgments, to melt them by repeated amazing Instances of Goodness; by the one to drive, by the other *to lead us to Repentance*. And tho' we have hitherto made no answerable Improvements, let us no longer combat against the Workings of Omnipotence; those merciful ones especially which now command our joyful Acknowledgments; those Blessings of God's right Hand, with which this Kingdom has been, and is still so eminently favoured: Let these produce in us an holy Obedience to the divine Majesty: And let us at least be conquered by so agreeable a Violence. Let us all in our respective Stations, the Great by their Power and Authority, every one by their Examples, labour to give a Check to that Degeneracy and Corruption, both of Principles and Practices, which so shamefully prevail amongst us. Let us repel those *Overflowings of Ungodliness*, which tho' too flagrant to be concealed, I will not fully the Triumphs of this Day with a melancholy Recital of; but only beg you, You especially who are Magistrates; You, whose Influence and Jurisdiction are of a wide and extensive Nature, to unite in the Defence of the Christian Cause; to beat Sin out of its most *strong Holds*; to go on to protect Religion by your Encouragement, and adorn it by your Actions.

As it has pleased the Almighty, by most wonderful Dispensations, to signalize us for his *peculiar People*, let us now conspire to deserve that Character, by being *zealous of good Works*: *Let us deny all Ungodliness and worldly Lusts; let us live soberly, righteously, and godly, in this present world.* Since our Judges are restored as at the first, and our Counsellors as at the beginning; let us become, as in Consequence we ought, *The City of Righteousness, the faithful City.* Behold thou art made whole, *sin no more, lest a worse Thing come unto thee.* For, *who knoweth the Power of God's Anger?* May we cease to provoke the dire Effects of it: May we demean our selves henceforth as a *People saved by the Lord*; and be qualified for fresh Assurances, that *as his Majesty is, so is his Mercy.*

Secondly, We must express our joyful Gratitude by Loyalty and Obedience to our Sovereign. It was a Defect of Allegiance that occasioned our miserable Confusions: It was a Return to the Duty of Subjects, which released us from them. And without descending to other Arguments, the Oppressions which Anarchy introduced; and the valuable Fruits of a regal Government this Nation has long enjoyed, and, blessed be God, does now enjoy; may teach us to know, to prize, to distinguish by all possible Instances, our grateful Sense of *the Things which so strictly belong to our Peace.*

We have a Prince upon the Throne who is the Bulwark of our Civil Rights, as well as the Defender of our Faith; and endeared to us by being a Branch of that Royal Line, which this happy Day restored. A Prince! who never has, and we may promise our selves never will, encroach upon the Liberties of his People. A Prince! as tender of the Immunities of his Subjects as of his own Prerogative; who makes the Laws of the Land.

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Land the Rule of his Government; whose Desire it is, that we may continue a safe and happy People; that *Violence may not be heard within our Land, Wasting nor Destruction within our Borders; but that our Walls may be salvation, and our Gates praise.* Seeing then we enjoy great Quietness, and that many worthy Deeds are done unto this Nation by his Majesty's Providence, we ought to accept it always, and in all Places with all Thankfulness. We ought fervently to offer up our united Prayers for all the Blessings of Heaven and Earth upon him, both in his personal and political Capacity; to pay him that Reverence and Duty which becomes his august Character; to discountenance all factious and seditious Practices; to discharge a ~~most~~ full and willing Obedience to his Authority; an Obedience established upon the firm Principles of Gratitude, Interest and Conscience; cheerfully to support the Exigencies of his Government, and to contribute our best Endeavours to advance his Ease, Dignity, and Prosperity; that so we may secure the Continuance of Monarchy, with which the Welfare of this Church and State is immediately interwoven, and avoid relapsing into those calamitous Times, or experiencing those Disorders, which are terrible in the very Relation, when *there was no King in our Israel, but every Man did that which was right in his own Eyes.*

Thirdly, Our joyful Acknowledgments must be evidenced by a resolute Adherence to our excellent Constitution in Church and State. We may truly affirm in relation to both, *What Nation hath Statutes and Judgments so righteous as this People?* We have the Happiness to be Members of the purest Church of any upon the Face of the Earth: A Church reformed with the maturest Deliberation from the detestable Corruptions and Superstitions of Popery; miraculously rescued

ed from various Attempts to *entangle us again in that Yoke of Bondage*; and from the Miseries with which it was *pressed out of Measure*, by the restless Fury, and arbitrary Insults, of equally inveterate and dangerous Enemies: a Church, whose Doctrines are agreeable to the sacred Scriptures, and the primitive Times of Christianity; a Church, that abuses neither our Senses nor our Reason; that does not enjoin us to close with Absurdities; that lays no heavy Burdens upon our Consciences; whose Ceremonies are few and useful; that requires nothing but what is convenient and graceful; necessary for the Preservation of Decency and Order. A Church most admirably calculated to produce substantial Piety and Goodness; the Terror as well as Envy of *Rome*; the most glorious Ornament, and strongest Support of the Protestant Religion and Cause. A Church, that has distinguished it self from all other Persuasions by a Charity the largest and most comprehensive of any; that labours to persuade, but is an Enemy to Persecution; that acts the Friend and the Counsellor, but never the Destroyer or the Tyrant. A Church, that from a just Sense of its Conformity to apostolical Principles and Practise, and in universal Compassion to the Souls of Men, wishes *all were not only almost, but altogether such as she is*; pities the Erroneous, laments for the Obstinate; *In Meekness instructs those that oppose themselves*; and prays, that *God would give them Repentance to the Acknowledgment of the Truth*. A Church, eminent for its Subjection *to the higher Powers*, that has made no Encroachments upon the Rights of Princes; that *renders unto Cæsar the Things which are Cæsar's*; that has most remarkably sympathized with the Fate of Monarchy, and has never preferred any Thing before its Loyalty and its King, but its Religion and its God.

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As for our Constitution in the State ; it is the wisest and happiest of any ; it is composed of such excellent Laws, as jointly contribute to the Honour of the Head, and the Benefit of the Members of its political Body. It is a Constitution so admirably modelled, as to preserve a due Balance between the Power of the Prince and the Liberties of the People ; which invests in the Sovereign all the Authority a good King would desire, and secures to the Subject all the Privileges a loyal People can wish to enjoy. And as in the Reformation of our Church, the Tares have been gathered up, and yet the Wheat preserved ; so in the Regulation of our State, the Oar is refined, but not destroyed ; and our Constitution, like the industrious Chymist, has extracted the best from all Governments, and left the Dross behind. *How goodly are thy Tents, O Jacob ! And thy Tabernacles, O Israel !*

Let us then manifest our Joyfulness for such peculiar Advantages, by being faithful to the Interests of our Church and State ; by a vigorous, but honest Zeal for the Privileges of them both ; by a sincere and constant Obedience to their respective Rules and Injunctions ; that the Constitution in each, with which our Safety is so closely united, may continue prosperous and flourishing ; that there may be *no more Hurting nor Destroying in God's holy Mountain* ; and that our Civil Government may be a perpetual *Excellency, and Joy of many Generations.*

Fourthly, Our Joy and Gladness must be manifested by our cultivating Unity and brotherly Love. Our Saviour has informed us, that *every Kingdom divided against it self is brought to Desolation* ; and ours has been taught by woful Experience, that *where Envyng, and its natural Consequence, Strife is, there is Confusion and every evil Work.* But how good, and how pleasant

is it, for Brethren to dwell together in Unity. It is beneficial as the Dew upon the Hills, which waters, refreshes, and crowns them with Plenty; it is delightful as the most precious Ointment, whose rich Odour gratifies the Senses, and cheers and feasts them with its agreeable Fragrancy; and its genial Influence is of a diffusive Nature; it is not confined to the principal Parts, but communicates its Advantages to the inferior Members of Society; and all Ranks and Conditions enjoy the comfortable Fruits of it: It likewise engages the divine Favour, and is sure to be rewarded with a durable Happiness; *For there the Lord commanded the Blessing, even Life for evermore.*

Let us then consider one another, to provoke, but unto Love and to good Works. Let us for the future avoid all such Distinctions, as tend to divide, to weaken, and to expose us; let all petty Interests, all private Piques and Prejudices, be sacrificed to the grand Security of the publick Good. And although an Uniformity in Judgment be not in all Cases necessary, and in some where it is greatly to be wished, is scarce to be hoped for; yet let such Difference be without Disturbance or Discord; and let us at least join in an Union of Hearts and Affections, in an Union of Endeavours within the proper Limits of our respective Stations for the common Peace and Prosperity. And let our only Emulation be this laudable one, who shall be most zealous in Devotion towards God, in dutiful Submission and Allegiance to his Majesty, in a conscientious Conformity to our Ecclesiastical and Civil Establishment, and in friendly Offices of Love and Kindness to one another.

And now to finish this Discourse, as indeed it is more than Time I should; but *my Heart having been inditing of so good a Matter*, I hope to be excused the Trespas on your Patience. If then our grateful Acknowledgments

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knowledgments on the present great Occasion be attended with a proper lasting Influence upon our Lives and Conversations; if our Gladness on *this Day which the Lord hath made*, be accompanied with the Joy of a good Conscience; if it excites us to *give all Diligence to walk worthy of the Mercies we have received, and of the Vocation wherewith we are called*; then may we entertain a comfortable Hope, that God will continue to us, and our Posterity, those invaluable Blessings which he retrieved for us this Day: that he will defend our gracious Sovereign, and grant him a long, flourishing, and glorious Reign; that he will protect his illustrious Progeny, the Pledges and Entails of Happiness on these Kingdoms; that he will preserve our Constitution inviolable in Church and State, and make this Nation *a Praise in the Earth*, and its People *delighted with the Abundance of its Glory*.

Even so save us now, O Lord! O Lord, I beseech thee send us now Prosperity. And blessed be the Lord, God of Israel, who only doth wondrous Things. Praise the Lord, O Jerusalem. Praise thy God, O Sion. Praise him for his mighty Acts; praise him according to his excellent Greatness. Who remember'd us in our low Estate, and redeemed us from those Enemies that oppressed us, and had us in Subjection. Who delivered us from so great a Death, and doth deliver, in whom we trust that he will yet deliver us; for his Mercy endureth for ever.



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